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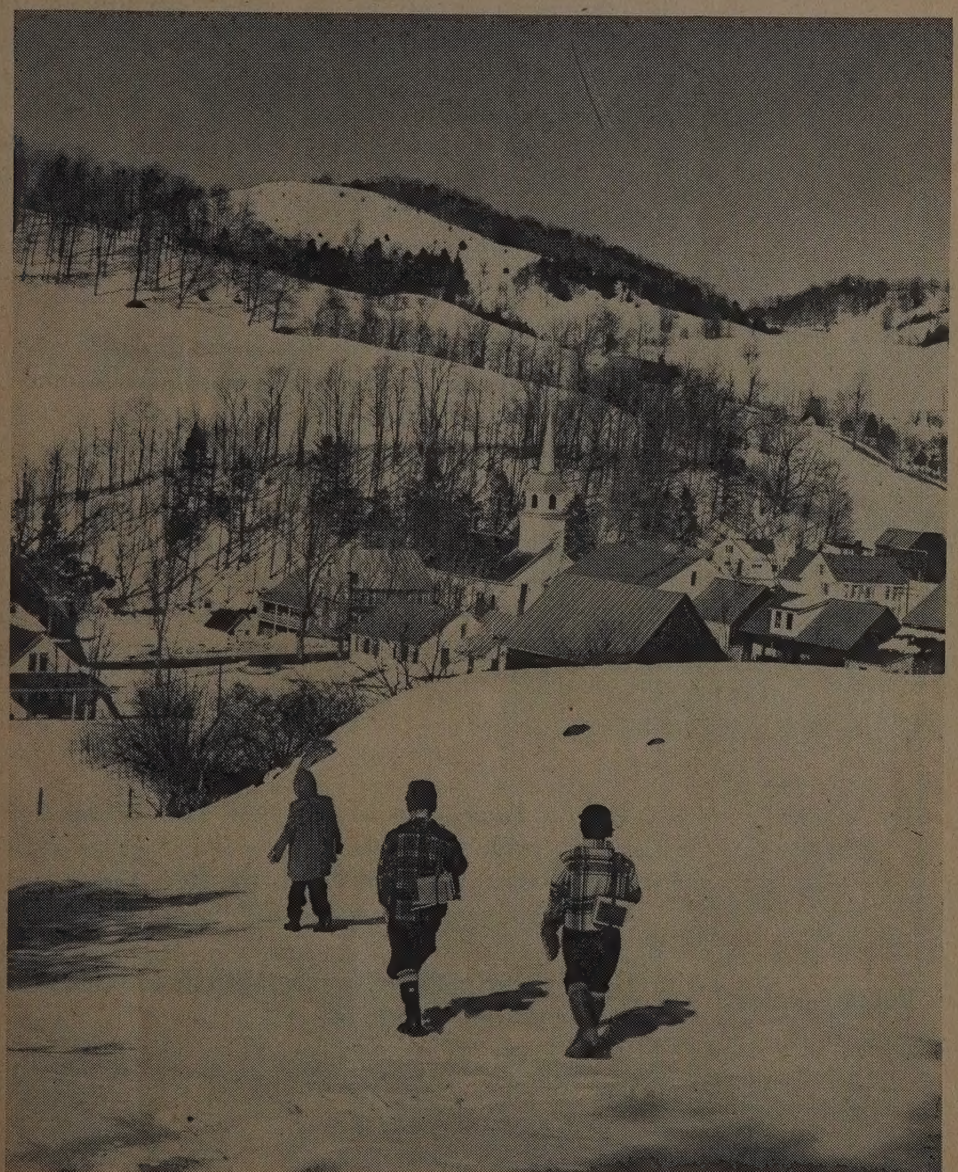

Photo by A. Devaney, Inc.

So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

CBPL

LUME XL MINNEAPOLIS, MINN., JANUARY 3, 1956 NUMBER 1

He Planted a Seed

v.40
1956

It was January. And he planted a seed. It wasn't plan in a land of the South. Or in an indoor garden. Neither v its planting seen only by the mind's eye like so many se that are planted in January while the hearth-fire crackles a snaps, and the imaginative gardener surrounds himself w stacks of delightfully illustrated seed catalogues.

This was a thought-seed. It took root easily because it v expressed and therefore planted in the fertile minds of n and women. During the interval between planting and harv it was carefully nurtured by eager tongues that passed word on and on, adding further suspicion with every adc phrase.

The light that shone on it was the darkness of ill-will a slander and jealousy. A light that was darkness, and how gr was the darkness! The seed grew to become a monstrosity

The harvest of the seed he planted evidenced itself in li ways. A knowing look, a raised brow, dark silences when j a word or two would have shone as a bright light—wo spoken that opened again the wound he had made.

It evidenced itself in dark hours of despair in the heart the one about whom the thought-seed had been planted. bitter memories. In needless pain for both the offender a the offended.

☆

The far flung acres of the New Year stretch before us the great, wide-spreading plain of life. And we are sowers standing before the field that is the New Year.

What thoughts and deeds will leave their mark upon days?

God, let the seed we sow be faith and hope and love. G let us harvest golden grain!

Melva Rorem

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News E**

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LUME XL . . . NUMBER 1
nneapolis, Minn., Jan. 3, 1956

Lutheran Herald

What's My Job?

O. S. Hoven

cember 31, 1954, about 11:00 P.M. in the pastor's dy.

God, I am a little dismayed. I have tried to be a od pastor. I have made mistakes and sought your don. But tonight, God, I am statistics conscious. My ort won't startle many people. And, God, if its tistics that You look at, You will have to cross my ne off Your list of faithful workers.

Pastor Visitsthem made 1,267 sick calls last year. I de 83. Pastor Quickcalls made 2,437 calls, I made . Of course I didn't count that five minutes I spent h Hans Johnson at the postoffice answering a couple questions about his boy at school. Then, that twenty nutes I spent with Ilja Moncitis on the street corner h information about her citizenship papers, I didn't rk that down either. And that half hour with Super- ndent O'Connor when he wanted my opinion about ne things the school had planned, that, too, I didn't rk down. But now, God, I am trying to justify my science over against statistics. If I failed, God, it is who must pardon. But next year, God, I will put gs on my shoes and feathers on my words and I run and fly with the best of them.

November 20, 1955, the same study, the same problem. astor Jumpshereandthere visited 36 homes on con- nation afternoon. I made three and felt I was doing e well.

Official Looksthemover told me at a conference about tor Rusharound who already had made 2,147 calls year. Needless to say, I was mighty quiet in the t of the fact that he was quite impressed.

ut, Lord, when Mrs. Hastyglance mentioned to Mrs. satisfied that Pastor Hurryup had made 1,222 calls, our pastor doesn't even get to every house once a r, Lord, I was convicted—no, I was angry.

God, I had good intentions. But when Grandma Olson lay dying with cancer and the devil was leading her to look to her own hands rather than to Christ's, I just couldn't read, pray, and run. I know that she reminded me, "I know you are busy—" but somehow, God, I couldn't let myself be too busy to be her pastor.

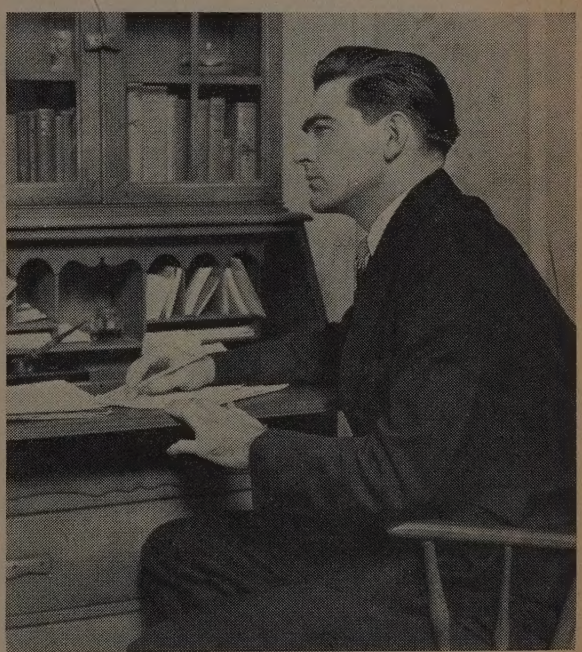

Photo by H. Armstrong Roberts

For about three weeks, God, there were many long calls before that day she could say with peace in her heart, "In the cross of Christ I glory."

When the Clarks were ready to call it quits after twelve years of marriage and eight years of misunderstanding, I didn't get it done in one meeting—that reconciliation that promises a happy future with Your blessing added to it.

So, God, You know the statistics. If they are to be the mark of the good pastor, that will have to be the way it is. But, God, You called me to be a pastor and a shepherd, and that is what it is going to be. I refuse to be so busy piling up statistics that I haven't got time to do the job You called me to do. My office, the office to which You called me, will have to determine the direction my work will take.

324109

The Lady and the Manse

MUSINGS AND MEMORIES OF CHRISTMAS

CHRISTMAS! What a flood of musings and memories are unloosed by that word! Fleeting scenes, scraps of sound, and wisps of fragrance tumble through the mind, trailing soft fingers of remembrance over the heart.

I see bright buildings snuggled down in quiet snow. . . . I ride again, all cozy and warm under furry robes, in straw-soft sleigh, as the horses' feet skreek along hard-packed roads, their breath like smoke in the icy air. I hear the clear clong of Church bells far, far away—floating for miles on crystal air. I recall the distinctive "sprronngg" of the inner door of my home church, as I enter to the wonder of a ceiling high Christmas tree, filling that great church with its rich, green scent.

There rises in my heart's inventory, a picture of the family Christmas, special food for the animals on that Holy Eve . . . not to mention the Elysian morsels prepared for us in those festive days! The little secrets,

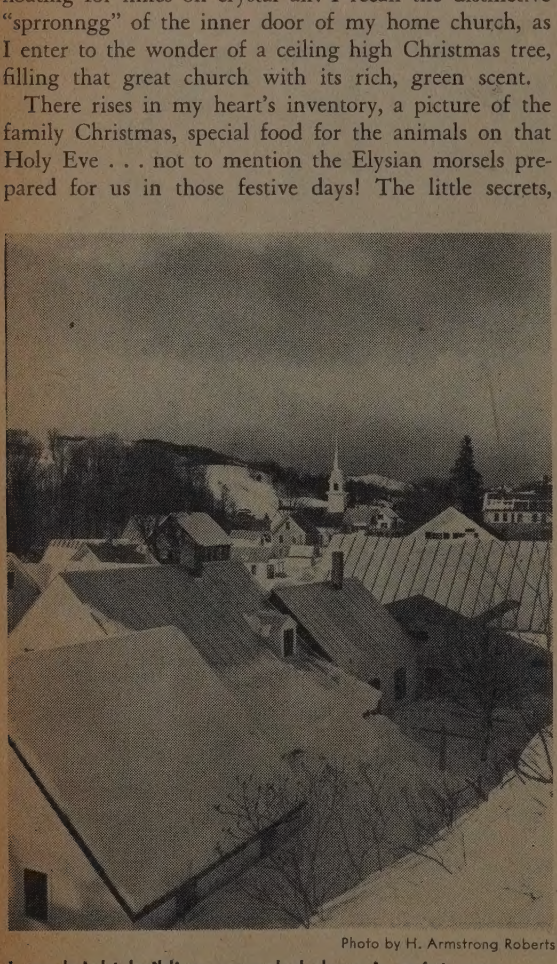

Photo by H. Armstrong Roberts

I see bright buildings snuggled down in quiet snow. . . .

mysterious smiles, and the eyes of love . . . the list winds on through a maze of memories, but we cannot dream over once-upon-a-Christmas for long, because Christmas is NOW AND FOREVER as well. That this is so, I know in my heart, because that special glow of Bethlehem's Star is brighter than all lights and memories . . . simply because Christ was born—He came—will come again.

*

Once when Small Paul was very small, he solemnly told his Daddy, "I'm not going to tell you I'm giving you socks for Christmas."

This year he was saying it again, and Big Paul thought his son had merely waked up to the humor of his childish remarks. Imagine Daddy's surprise on receiving socks from Paul again—never once having tumbled to the boy's strategy.

*

"Maybe it's because of all the extra Christmas baking and cooking, that all my utensils seem so extra ornery," laughed Marcia Brende when she brought over a batch of rosettes. "But I've found myself fighting with a stubborn lid or cock-eyed saucepan, until I could almost suspect they do have some sort of cantankerous life of their own.

"But it still makes me mad to see how many folks have resurrected the lares—those Roman household gods you know; so many kitchens have that 'prayer' framed on their walls, 'O Lord of all pots and pans and things' . . . Ugh! And you know . . . I can't find anything in Scripture that tells me I'll be meeting my pots and pans in heaven. That's not my idea of heaven's full bliss!"

*

After an intense "shall-we-spend-money-on-this-or-not?" kind of council meeting, one of our men accosted Pastor Paul. "Rev. Galen, I admire you for wanting the best for our church, but you can't expect to get it. We know you've got champagne tastes and we've only got. . . ."

"Yes, I know," declared my hero; "but you see, I grew up IN THE KING'S FAMILY!"

At the next council meeting, this man talked down all opposition, and his main point was—"Fellows, I've been thinking: we haven't been acting like sons of the King of Kings, so I believe we should GO ALL OUT FOR. . . . !"

*

It has become a popular activity (perhaps mistaken for Christian service) to moan about the increasing commercialization of Christmas. But we have to admit that at least once every year, everyone has to FACE THE FACT OF CHRISTMAS. They can't miss

. in spite of the Santa Clauses, money pots, and stylish- decantered spirits.

But why fret about the tinsel? The world cannot stop hristmas, nor need we PROVE Christmas, for it sur- unds us, absorbs us, moves us, as do the seasons such autumn or spring . . . except that this is a season of e heart, with climate and activity uniquely its own— warm, out-going, reaching time—when people could more easily won for the Church, were we not so tangled with wrappings and ribbons, programs and rties. We can have Christ—but we can't have Him ourselves! So if people abuse His birthday, maybe s because we haven't invited them to the right party!

*

"Awwwww—I don't like smooth peanut butter," iped young Paul, during his twenty-minutes-after- nner snack; "I like the nutty grind best." JoAnn imed in with typical teen-age exaggeration, Mmmmmm, me too! I could just live on nutty grind OREVER!" At which point, their harassed father ashing in from one meeting, on his way to two ers) exclaimed, "That's good. That's what life is yway—just a nutty grind!"

*

After viewing several fine new parsonages in the cuit, and noting LUTHERAN HERALD pictures of sim- r achievements throughout the Church, one of our lies was quite perturbed about such spending, and pped her complaints with this classic . . . "Why, it's ting so you can't even drive by the parsonage and l sorry for the preacher anymore!"

*

One of the nicest gifts ever given in our family, was Ann's first present to her Daddy. Just a tiny tyke, had saved a few cents for Christmas presents, and was a big event when she went shopping. She buzzed ut the dime-store counters and finally settled on a d of thumb tacks. Carefully fishing out her money, confided in the kindly clerk, "I'm getting these for Daddy for Christmas."

Never in all the world have there been such beauti- thumb tacks! We could hardly bear to use them; still have most of them somewhere—mute remind- of that small gift, made great by love.

Then think how little we have to bring the Christ- ild! But He receives our small hearts so gladly— l makes them great and wonderful—by love.

*

Old Man Monson had a heart attack and missed the ristmas concert, so several from the choir, trooped n to his house to sing for him. He lay there with s like dew on his cheeks and whispered, "Thank very much."

Then, while a few of us were getting all choked up, said, "You know I can't sing; but deep down inside

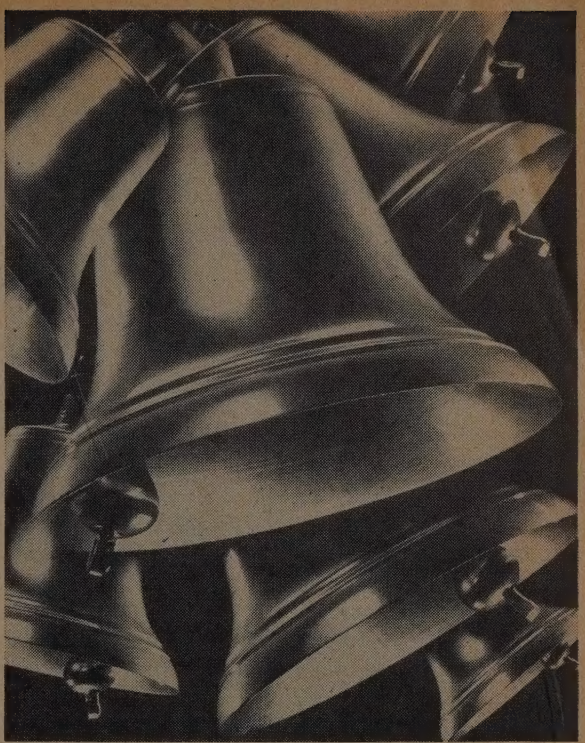

Photo by A. Devaney, Inc.

of me, there's something that's singing, and you folks sort of bring it out for me."

Suddenly his features took on a touching radiance as he added, "But it won't always be like this—that you folks have to sing for me. It won't be so very long before I'll stand in heaven and sing the Gloria where it belongs! Ya . . . I will sing then!"

*

May there be a Christmas in all our tomorrows, and a Gloria ringing through every hour!

PASTORINA

New Year's Prayer—1956

Thou who from everlasting hast been God,
Who knows each generation's groping hand,
Its stumbling feet along the narrow road
That leads to summits of the Fatherland:
Let us become as fools in glorying
That Thy grace is sufficient for each need.
Remove all sinful doubt and worrying
That chokes the heart-bed. Plant Thy holy seed
Of love, compassion, humbleness, and zeal
To spread Thy gospel through the days ahead,
To live our lives so that we may reveal
Thy love constraining us through every deed.
Then, and then only, wilt Thou be adored:
Grant this our New Year's prayer we ask, dear Lord!

INGA GILSON CALDWELL

The Boys of the Church

Loren M. N
Boys' Work Direc

Through Boys' Work we are seeking to serve particularly the boys of the Church (though some girls are also reached through the 4-H Award program). It is our purpose to involve all boys in and around our churches in interesting activities which provide worthwhile training aspects, including the spiritual, under the sponsorship of the Church and under Christian leadership. More than 5,000 men are engaged in various leadership capacities in connection with boys' activities sponsored by our churches.

Means used to work with our boys under this interpretation include:

(1) *The full Scouting program,* including Cubbing, Scouting, and Explorers, for ages eight to manhood. Our leaders, on all levels of Church organization, assist the congregation in relating Scouting to Christian education and in serving boys' needs best met through a worthwhile activity program.

The *Pro Deo et Patria Award* is provided by our Church for boys who do a good job in Scouting and learn to be busy and active in their Church life. More than 650 of our boys now wear the Pro Deo et Patria medal.

The Church through Boys' Work has become active in providing *Chaplaincy Service* to boys in long-term summer camps over the entire nation. Twenty or more chaplains are supplied each summer to "bring the Church along to camp with the boys." Theological students serve here, reaching 30,000 Scouts in a summer.

(2) *The God-Home-Country Award for 4-H'ers.*

Our rural and open country congregations need help in relating 4-H activity to the churches' program. The God-Home-Country Award is a good means to accomplish this and to help break down prejudices.

(3) *The Athletic Program*

Much stress is placed here on Christian sportsma ship, how to play the game well, and how to condu oneself as a competitor.

(4) *Young Men's Conferences*

These annual events seek to draw boys and you men of 15 to 20 years closer to the Church, provi opportunities for counselling, both vocational and spi ual, and provide a more adult type of activity to m a grave need of teen-age boys in our churches.

(5) *Father-Son and Home Relationships.*

Through Boys' Work the men of the Church are through activities of a more informative nature strengthen the "pal" idea between man and boy.

(6) *Rebuilding Boys.*

Boys' Work is also busy at the job of arousing men a consciousness of the need for help in the c of the delinquent. The Church must also have a pl in this "re-building" process as it is made more a more aware of inadequate handling and actually ign ing this need.

(7) *Tools and Workshops.*

A part of our work has been to produce manu and leaflets as guides and "tools" for those who w with boys in our churches. This is in addition to a la amount of literature secured from Scouting and 4 circles to share with our leaders. We encourage Wo shops to be held in each District and Circuit onc year.

In brief then, Boys' Work seeks to promote assist congregations in carrying out Christ-centered, perience-based and well-led activities for boys, that t may be won, held, and developed for Church and Co munity.

The National Boys' Work Committee, ELC, which met at Northfield, Minn., July, 1955. First row (left to right): Maurice Enge, H Norby, Edgar Salvesen, Howard Payne, Loren Ness. . . . Second row: Ernest Anderson, Ragnvald Bergeson, Andrew Sande, A Christianson, Harold Hahn. . . . Third row: Gerald Aust, Howard Ulberg, Earl Hildahl, Edward Swenson, Clayton Ahrlin. . . .

LC Films Transferred APH

Jim Ryberg

ENTAL AND SALES functions of ELC Films, a cial agency of The Evangelical Lutheran Church, l be transferred to Augsburg Publishing House on uary 31, 1956, following action taken on December 1955, by the board of directors of ELC Films.

Under terms of the transfer agreement, as announced the Rev. Dr. Raymond M. Olson, chairman of ELC ms' board of directors, Augsburg may continue to the name of the agency, but is not committed to so. Under the new management, the agency will be own as Augsburg Publishing House, Films Depart- nt (formerly ELC Films), 425 South Fourth Street, nneapolis 15, Minnesota.

The board expressed appreciation to the publishing se for accepting the responsibility of taking over C Films and pledged its "cooperation in continuing good service to our Church."

Augsburg will continue rental and sales functions of C Films, in addition to film review services in ex- ding a library of church-related audio-visual mate- s.

Dr. Olson explained that ELC Films has occupied "an reasingly useful status of service to ELC congrega- ns," adding that the transfer of functions is being de to strengthen the use of audio-visual educational s throughout the Church.

He said the publishing house is taking over "a sig- cant operation," so that film and filmstrip materials y become "even more useful to the development of gregational life."

vantages of the transfer, according to Dr. Olson, lude benefits from Augsburg's wider management erience, its greater resources in establishing a film ary, the publishing house's excellent distribution em, and promotional advantages resulting from use APH's effectively-established channels.

Augsburg does not contemplate, at the time of trans- either the sale of audio-visual equipment or the duction of films. Both of these functions were dis- tinued by ELC Films in 1953.

Present employees of ELC Films, now located at 57 Fourth St., Minneapolis, will continue under Augs- g management, in the interest of continuity of serv- ice to the Church. The Films Department of Augsburg Publishing House will be quartered in the present APH buildings in Minneapolis. After February 1, 1956, all mail regarding films should be sent to this new depart- ment at the address given in the second paragraph of this announcement.

ELC Films has been operated as a cooperative entity of ELC departments and auxiliaries since it was organ- ized in 1948. Executives from each department or office of the Church have served on ELC Films' board of directors, in addition to the General President, General Secretary and General Treasurer, plus a representative each from the Church Council and the ELC Board of Trustees.

MOMENT'S HERITAGE

Stands not alone in triumph
Every victory of soul;
The heritage of centuries
May just have reached its goal.
As broad as space, yea, infinite
As timeless Deity
The reaches of the moment's threads—
The hour's entity.

'Tis not with life all severed
From the past we find our way,
For linked with time-forged ties
Is every breath, each life, each day.
'Tis not in moment's boundary
The view of moment's scene,
For timeless is its stage,
Unbound by death or fate unseen.

Proud child of Father timelessness,
The deed, the moment's fling!
Enshrouded by a cloak of time
It soars on moment's wing,
'Till humbled by the sight of
What gave birth, gave flight, made heir,
Exults in true-found purpose
Now unveiled, now laid bare.

So, too, the heart's returning
To its God in heaven above,
Is but the present witness
Of an everlasting Love—
The filling out the pattern
In this tapestry divine.
Yes, Calvary's brief moment
Sealed eternity's design!

GORDON C. RUUD

When the forthcoming union is discussed in a group, the question which seems to be to the fore more than World Council of Churches, or headquarters, or organizational structure is simply, "When?" Sometimes it is two words in length, "How soon?" And sometimes, a bit brusquely, if some member of one of the committees is present, "What's holding things up?" No doubt about it, people want to know times and dates. So we'll turn to that subject today, leaving matters of far greater importance for consideration in coming issues.

When the *Report, 1956,* of the Joint Union Committee is published, it will be found to contain a detailed "Union Timetable," almost four pages in length. We considered reprinting it in its entirety here but gave that up in the interest of saving space; after all, the minute details need not be included. We have chosen, rather, to single out the important matters upon which the entire timetable depends. Here they are, year by year. (By the way, it is not necessary, we hope, to point out that none of this material has validity unless and until the uniting Churches have adopted it by convention action.)

1956

This is the year which brings the Churches to "the point of no return." Matters relating to prospective union have been considered by the conventions of 1948, 1950, 1952, and 1954. However, at no point has any Church stated definitely and categorically that it intends to unite with "any or all" of the other negotiating Churches. In 1954, the Churches set 1956 as the year in which they would severally face the question, "To unite or not to unite." This is the most significant issue to be faced in 1956. While technically, of course, no Church is fully committed to union until it actually enters it, 1956 has been designated as the "year of decision." In a later issue we shall discuss the Resolution on this point which will be presented to the conventions.

1956 is also the year for considering the documents on which the new Church is to be built. Included are Articles of Union, which constitute the compact with one another into which the uniting Churches enter; the Constitution, which is the agreement made by the congregations which become members of the new Church, the "working platform" of the Church; and the Bylaws, which are an expansion of the Constitution in the form of rules and working arrangements. Articles of Incorporation, based on the foregoing documents, will be presented later.

In addition to taking action on the matters we have just mentioned, the conventions of 1956 will also be asked to deal with two special proposals. The first has to do with our relations with the other Lutheran bodies of America between now and the date the new Church begins to function. The proposal is that each Church

EDITO

There

give to its Union Committee authority to represen in inter-synodical affairs. Thus, the Joint Union Co mittee will become our joint committee on inter-Luth an relationships. As far as The Evangelical Luthe Church is concerned, our Union Committee will se in this capacity under the Church Council, which our responsible agency in such matters.

It is necessary that some such arrangement be ma A day or two before this is being written, The Uni Lutheran Church in America and the Augustana theran Church issued invitations to all general Luthe bodies in America to discuss Lutheran unity. Since four of us have progressed so far in our union neg ations, it is essential that we shall act jointly in relat to sister Churches. There is even now a "gentlem agreement" among the presidents of the four Churc that they will act together. This will be regularized the 1956 conventions consent.

A second special matter has to do with financial c mitments which will involve the new Church. I only fair, of course, that any Church which find necessary to contract indebtedness which cannot be p in full before the union shall consult with its si Churches. The Joint Union Committee is designated the agency to represent the four Churches jointly this matter. While such an arrangement cannot be bi ing without convention action, it is hoped that e group will voluntarily abide by this principle beginn at once.

1957

This will be a rather quiet year on the union fr since ALC and ELC do not meet in convention. the ALC, referendum votes will be taken in the var districts on the documents adopted the previous y The ALC has constitutional provision for this step matters involving the Constitution of the Church; have no such provision.

The only other matter affecting the Churches is it is planned that special fund raising activities s begin. It will be necessary for each of the uni Churches to raise some special funds prior to the un These are for three main purposes: (1) Each Chu has some financial obligations it should not take the united Church. (2) The transition from the ol the new entails certain unavoidable expenses which n be met in common. Each Church must contribute share to a fund from which transition expenses can

IALS

table

t. (3) The Budget structure for the new Church vides for a "Working Capital Fund" which will, substance, be the financial "cushion" for the new urch. Its purpose is to make borrowing for the oper- n of the Church during the times of the year when enditures exceed income unnecessary; and to take e of emergencies. Each Church will contribute its re.

Obviously, no plans for this ingathering have been de yet. Nor do we know how much money will need be raised by the ELC. However, the Timetable pro- es that the Churches shall begin this ingathering in 7.

58

other convention year. However, about the only vention action which will be required is the consid- ion of proposed changes in the documents adopted 1956. In addition, the fund gathering initiated in 7 will continue.

The proposed boards for the new Church will have e selected during 1958, and these boards will have to t to begin planning their work. In a later issue we l discuss the proposed plan for selecting members of first boards for the new Church.

59

v comes the crucial year: the last year the uniting rches exist as separate entities; the year the new rch takes final form and "gets set to go." During the individual Churches will be completing their ial fund-raising, putting their affairs in order for sfer to the new Church, winding up all their sepa- affairs.

the meanwhile; all preparations for the beginning e operation of the new Church will be underway. cles of Incorporation will be filed. A budget for operation of the new Church will be readied. The iously selected boards for the new Church will be ing their plans in order.

hen comes May. Each of the uniting Churches will t in convention simultaneously and presumably in same city. Whatever action each Church must take vind up its affairs will be taken care of. Actually, n those conventions adjourn (simultaneously), the ng Churches will be no more.

n the day following the adjournment of these con- ions, the Constituting Convention of The American Lutheran Church will be held. All the documents previously adopted by the uniting Churches will be ratified. Officers and boards previously selected will be elected. The structure of the new Church will be readied in every detail.

Between the adjournment of the Constituting Convention and the close of the year, all the districts of the uniting Churches will meet in conventions. And during the same months, constituting conventions will be held by the districts of the new Church, at which district presidents will be elected and the entire district machinery arranged.

The new boards will meet during this period, and the Joint Council and the Church Council will have their first meetings.

1960

For 1960 the Union Timetable has only one brief sentence: *January 1, The American Lutheran Church begins to function.*

Cut and dried, a rather cold-blooded listing of dates, did you say? Yes, from one point of view that is true. There does not seem to be anything very inspiring about the whole catalog of the Union Timetable. However, a little further thought will answer the question, "Can these bones live?"

Underlying each item in the Timetable is a deep concern. It begins with the realization that the very life of four Churches, four living, functioning units in the Kingdom of God, are involved in this union. If those four Churches have had a right to exist at all, what they are doing is terribly important. So the concern must be that *nothing* which they are doing shall be lost, that the functions they now carry out shall be brought intact and without interruption into the new Church. That takes the most careful planning.

The concern is, further, that the new Church shall be born full-grown. Too often it happens that unions of Churches on a large scale result in a period of impotence for the new Church—a period in which the gears are shaped and then made to mesh. There is no doubt but that the machinery the first years of our own history groaned and complained to the detriment of the Kingdom. We have been told that the same thing happened when the American Lutheran Church began to function. The hope and prayer is that such will not be the case in the new Church.

Could not this union be consummated more speedily? Possibly, but not if we are to have the sort of structure we need. There are those (the writer is one of them) who would have felt more comfortable had the final date been 1961 instead of 1960. We feel that the documents were prepared in too much of a hurry. However, we are in the minority. We mention this only to demonstrate that as much haste as possible is being made.

Fortnightly Review

Fredrik A. Sch
President of the

Dr. Fridtjov Birkeli of Stavanger, Norway, took office as Director of the Department of World Missions of the Lutheran World Federation in Geneva, Switzerland, May 1, 1954. The weeks immediately preceding had been preoccupied with briefing conversations and meetings with European mission directors. In the course of one of the conversations, Dr. Birkeli gave expression to his sense of urgency concerning the Kingdom's work in Africa. That conversation was the beginning of the first All-Africa Lutheran Conference.

At the annual meeting of the Commission on World Missions of the LWF at Hoekelum in Holland in October, 1954, the plans for the Conference were approved. Thereafter the office in Geneva and committees in Africa began work—looking forward to the day when the Conference would become a reality. The anticipated moment arrived Saturday evening, November 12, 1955, on the campus of the Teachers Training Institute at Marangu, on the northeast shoulder of majestic Mount Kilimanjaro in Tanganyika, East Africa. In the opening prayer service, Dr. Elmer Danielson, superintendent of the Lutheran Church of Northern Tanganyika, centered his meditation in the familiar invitational phrase from the liturgy of the Church: "Let us pray."

For those who look at Africa from a distance, it must be observed that the term "the Dark Continent" is no longer in order, nor is it acceptable. If any descriptive term were to be used, it might better be "the strategic continent." That it is so regarded by many in our country is patent from the fact that 36 books on Africa have come from American publishers in the last two years.

In this large, strategic continent (four times the area of the United States), there are 21 million Christians (Protestant and Roman), of whom over one million are Lutheran. Two great faiths, Islam and Communism, are competing with Christianity for the soul of Africa. The next decade or two may very well determine whether it will be the crescent, the sickle and hammer, or the Cross of Christ which Africa will embrace.

It was against this background that the calling of the All-Africa Lutheran Conference seemed to the Commission on World Missions to be a matter of great urgency. This judgment was vindicated by delegate attendance and the presence of many distinguished visitors. Delegations registered from the French Cameroons, Eritrea, Ethiopia, Liberia, Madagascar, Nigeria, Rhodesia, Southwest Africa, Tanganyika, and the Union of South Africa. African delegates outnumbered r sionaries and church leaders from the West by 114 53. Distinguished visitors and observers included Bish Hanns Lilje and Dr. Carl Lund-Quist, president executive secretary of the Lutheran World Federati Dr. Franklin Clark Fry representing the Central Co mittee of the World Council of Churches and Mr. L. Greaves of the International Missionary Council; Max Warren, general secretary of the Church Missi ary Society of Great Britain; His Excellency, Sir Edw Twining, Governor of Tanganyika; Mr. Thomas M realle, Paramount Chief of the Chagga tribe, on wh territory we met; and his gracious wife, a graduate our Ashira School for Girls, and the first woman sit on the Advisory Legislative Council of Tanganyi

The Conference sat through ten days of sessions, which two were Sundays with great outdoor meeti open to the public. In the regular sessions the days beg and closed with brief worship services. The morn service was followed by Bible study centering in th themes: Christ the Crucified Lord; Christ the Ri Lord; and Christ the Coming Lord. Thereafter the was filled with addresses on special topics, reports, concentrated work in four discussion groups.

Those who read this Fortnightly Review may w ask, "And what does such a conference add up t One might reply in Luther's phraseology "Much every way."

1) The Conference provided a collective voice throu which the Africans might articulate the concerns the African Lutheran churches.

2) It provided the African Church with a new se of Christian community, a community that extends yond the borders of the local tribe to all of Africa.

3) The Conference re-emphasized for mission bo representatives and missionaries the importance of us every opportunity to speed the transfer of church lea ship to the Africans.

4) Of paramount importance, the Conference beca a living demonstration of the substance of Christ community life: at no point was the shadow of ra discrimination allowed to fall across the Confere fellowship. Delegates were quartered together in lo ing assignments, they ate about the same tables, a leadership and program responsibilities were shar

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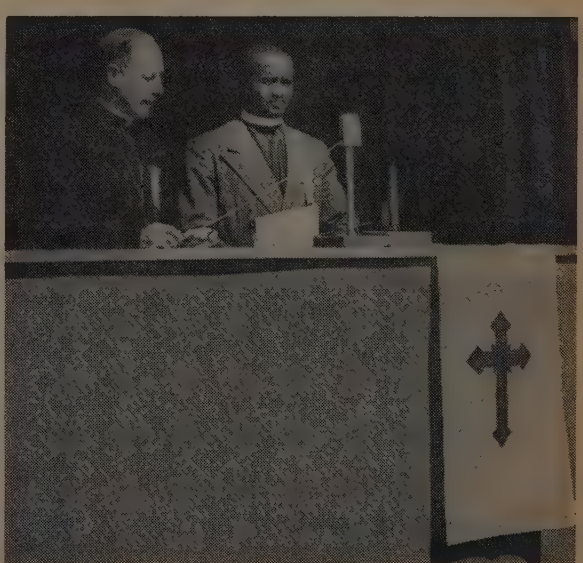
ll-Africa Lutheran Conference

e 150 delegates representing nearly one million Lutherans of Africa attended the first all-Africa Lutheran Conference at Marangu, anyika. The meeting, sponsored by the Lutheran World Federation, aimed to promote a stronger indigenous church. Shown in the t row are some of the clergymen who played a leading role at the conference. They are: Dr. Franklin Clark Fry of New York, presi- of the United Lutheran Church in America (left); Bishop Hanns Lilje of Hannover, Germany, president of the LWF (center); Dr. rik A. Schiotz, Minneapolis, president of The Evangelical Lutheran Church (fourth right; and Dr. Carl E. Lund-Quist of Geneva, utive secretary of the LWF (second right).

e: His Excellency the Governor with Dr. Fredrik A. Schiotz, dent of The Evangelical Lutheran Church.

ght: The Rev. Dr. Fredrik A. Schiotz assisted by the Rev. Stefano i conducted the service after the opening ceremony in the noon. Dr. Schiotz is chairman of the Department of World Mis- of the LWF.



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Fortnightly Review

(Continued from page 10)

And on the last day, after the chairman had declared the first All-Africa Lutheran Conference adjourned, delegates and visitors knelt together at the Lord's Table and were served from a common cup. Never will the common cup carry a richer symbolical meaning than it did that evening.

Lutheran Herald readers may sense something of the spiritual climate of the Conference sessions through a quotation from the address of His Excellency, Mr. Emanuel Abraham, a delegate from Ethiopia and the Ambassador from his government to the United Kingdom. Mr. Abraham spoke on the topic: "What Do We Expect?" He said in part: "We expect before long the Gospel to be preached in the whole of Africa. We exject myriads of Africans to turn to the Cross of the Lord Jesus Christ and find the fullest freedom which only faith in His Name can give. We expect this spiritual freedom in Christ for Africa to be followed by the relatively lesser but nonetheless essential freedoms to enable individuals and nations to live with dignity as human beings and at peace with their fellowmen. . . .

"Fellow Christians, from whichever part of Africa you may be coming, be of good cheer, for your salvation in the fullest sense draweth nigh. The prospects for the future of our continent, although not as smooth and as bright, humanly speaking, as one could wish for, are very encouraging indeed. But whatever the odds, it is incumbent upon each and every one of us as followers of Christ to tackle the task before us in the spirit of Christ. If we do so, it is my firm belief that we shall get through triumphantly to the glory of Him who loved us and gave Himself for us and to the good of our fellowmen everywhere."

Reflections at Evening

The twilight's slowly creeping
Over earth's fair crown,
And all of Nature's resting
Until the wake of dawn.

The day's hard toil is ended
And joys and sorrows blend.
The light and shadows follow
Unto the journey's end.

And what will come tomorrow
Here upon this sod?
I need not fear or worry
If my soul rests in God.

G. H. Nerison

The Increasing Life

Harold B. Kild

THE FIRST SUNDAY AFTER EPIPHANY

January 8, 1956

Text: Luke 2:42-52

Those last words of the text—a leave-taking, in a w but a positive leave-taking, a kind of assuring word to all us that the boy in the temple became the Man of Nazare and lived the increasing life. It is not only a leave-taki that is contained in the final words of the text, but a mod as well—a model worthy of the highest aspirations which we and all men are capable—the increasing l increasing life, increasing in wisdom and in stature, a in favor with God and man.

Someone recently wrote: "The community in wh each man acts like his neighbor is not yet a civiliz community." There is a grave hazard suggested in th words. It is the hazard of conformity. When every m has learned to conform to social expectancies, and wh every man has learned to follow the patterns suggested society then stagnation has arrived and men will be doom to utter boredom and sluggish living. This is the haza we who are Christians should definitely avoid, and av it we must if we want to live the increasing life.

We really don't know into what avenues or what sponsibilities life may lead us, nor do we comprehend dangers to which we may be exposed if we just on just once let the Spirit of God gain the upper hand life, and control and motivate our daily living. If we j once got off our own hands and got into the hands of G and devoted ourselves to a reckless attention to the busin of the Father, there would be no doubt about it— would be on the increasing way of life. But, and it is big "but"—we are altogether too content to pick a choose, to select and eliminate the experiences and resp sibilites that could be ours, and too content to be goverr by the thoughts, actions, and examples of others. There little "reckless, adventurous Christian living" today. I it is needed. The world needs the man who says, " the grace of God I will do it." The world needs the m who says, "I must be about the business of the Lord." T world needs the man who says, "This one thing I do." A the world needs the man who says: "I am not everyo but I am one; I cannot do everything, but I can do so thing; what I can do, I ought to do; what I ought to by God's grace I will do."

The door is open. No one has closed it, unless y have. It is open to increases and the increasing life, God is a God of unlimited power and grace. In His pow and by His Grace, following the example of Christ, y can live the increasing life. But it may be dangerous. The fore, be prepared and buttressed within and leave the r to God. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY AFTER EPIPHANY

Epistle: Romans 12:6-16

The Gospel: John 2:1-11

Monday, January 9
USE WHAT YOU HAVE

Read Romans 12:6-16

aving gifts that differ according to grace given to us, let us use them.

f course what we have doesn't seem to od enough for this high purpose. If we could speak so that people would p and take notice! But we have no in this direction, so we don't say ning. And, if only we were rich! A many causes would get big presents us. We would send a big check here, another one over there!

it the Lord doesn't want us to serve with what we don't have. And sure- le does not favor our sitting around ing dreams about what we would do did have certain things. He wants us rve Him with what we have.

e have gifts that differ according to race given to us. None of us is left y-handed. We have some of each of Three T's—Time, Talents, Treasure. is what God expects us to use to glory. No more, no less.

avenly Father, teach me to value the you have given me. Amen.

Tuesday, January 10
WHO IS HE?

Read John 7:40-44

So there was a division among the people over him.

Sometimes we think that we are quite sure about Jesus. We can say the Second Article of the Creed without letting any question marks flit across our minds. And if we *really* believe because we *know* it, happy are we. But does it bother you to know that there are many people who know the "facts and figures," perhaps as well as you do, yet do not believe that Jesus is the Son of God and the Savior from sin?

There has always been a divided opinion about Jesus. The people in His own day did not agree about Him. But some did. They knew Him and believed in Him. That's why you and I can believe in Him. We cannot answer all the questions about Him but that does not matter. We can know Him as our Lord and Savior.

It is well for all of us to examine our faith so that we are taking nothing for granted. Ask: Do I really believe in Jesus? Am I trusting Him? Does it show in my life?

Wednesday, January 11
WHAT SHALL I DO?

Read Ephesians 2:10-16

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

One thing about being a child of God is that you have to keep giving Him the credit. That's true because you are entirely in His debt. He created you in the first place, gave you your natural gifts, and gave you a place in this life. Then He saved you, by faith in what He has done because of your lost condition. When you know these truths you have to give God the credit. You admit that you are His workmanship.

Then, you know that you can't go on living as though nothing ever happened to you. You can't get by with a "Thanks, dear God," then go on living like a selfish animal. Yo won't want to. You rather desire to serve God and His Christ. Good works are the fruits of true faith. And, you should have many of them to your credit: or, correctly, to God's credit. We are His to thank and to serve.

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Thursday, January 12
THE NEW IS BEST!

Read John 4:7-15

Are you greater than our father Jacob, gave us the well . . . ?"

he woman at the well was ready to Despite the nature of her personal s, her religion seemed to mean a great o her. At least she talked that way. was standing up for Jacob. Jesus, had not revealed Himself to her at oint, was suggesting something new. s water better than this well was ng. But she doubted it. At the close e visit she learned that Jesus did something good to offer and she took he left the old in favor of that was new, and far better.

here is something very old and tired anything that is not Christian. No how new an unchristian idea may is old. But Christ brings that which and He wants us to accept it in of all the old things. The old Adam eated and the New Man comes forth. is a new life, new hope, new joy. with God marching with us in our the new never becomes old.

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Friday, January 13
NOT ME, BUT GOD

Read I Corinthians 1:26-31

But God chose what is foolish in the world to shame the wise . . . what is weak in the world to shame the strong.

How good it is that it doesn't depend on me, or what I can do. Because what I am doesn't amount to much at all. But when I turn myself over to God, He uses what I am and have. We might call it a Midas Touch which turns base metal into gold. But this is God's touch that turns my foolishness—my simple faith, and my weakness—my utter selflessness, into wisdom and strength.

This makes it impossible for me to say, "Now watch me!" It is only correct to say, "Now watch God!" That is what has always been said in the lives of the saints. And because they let God use them, great things were done through them. It was true of Andrew and it was true of John. It has been true of many people in our own day.

God has a way of passing up all wisdom and strength that is of the earth, because He cannot use it. But He is anxious to use mightily what we will yield to Him.

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Saturday, January 14
WHAT IF JESUS REFUSED?

Read Luke 19:1-10

"He has gone in to be the guest of a man who is a sinner."

Indeed Jesus went into the house of Zacchaeus to be his guest. And that was going some! Into that sinner's house, of all places! Didn't Jesus know? Doesn't he realize how people are whispering between themselves. How come He shows interest in that cheating, hard-fisted man? There are all kinds of nice people for Him to be with! He should mingle with those who go to church and be friendly with those who keep the Ten Commandments. But why does He want to visit those who are in the gutter and have a whole list of black sins on yesterday's page?

Isn't that the way we are tempted to look at it? Of course, if we know why Jesus came, and why the Holy Spirit moves among us today, we are able to answer why sinners come in for so much attention. And above all, we are happy it is this way; otherwise Jesus would never have come to us. He came to save sinners.

O Savior, abide with us ever. Amen.

All-Nations Christmas Festival

Did you ever dream of leaving the mountains of Norway, eating turkey stuffed with chestnut dressing before a hearth in France, meeting life-sized characters from the imagination of Hans Christian Andersen in Denmark, walking the fountain-sprinkled streets of Italy, marveling at marble-pillared Greece, and sampling hot tamales in South America all in one night?

Students of Augustana College, Sioux Falls, South Dakota, have made this tour through the traditions of various nations possible each year during the Christmas season for the past six years.

Professor and Mrs. C. J. Olson in one corner of the Norwegian booth of the All-Nations Christmas Festival at Augustana College.

The All-Nations Christmas Festival is an annual event which centers around the Yuletide customs of nations throughout the world, and has attracted city, area, and national attention in its few years of existence. Its purpose is to promote friendship among nations in their celebration of the birthday of the universal Savior.

Visitors to the Oriental booth were greeted by students Hiroko Kajuwara, Japan, and Song Soo Lee, Korea. With them was a Chinese friend attending another college in South Dakota and the small Scandinavian daughter of a faculty member dressed in Oriental costume. These ambassadors displayed the craft and art work of their homelands and served Japanese su ya-ki.

Next to the Oriental both stood a Viking ship wh the smiling children of Swedish immigrants ser their favorite foods through a hole in the side of vessel. Across the room the posts and ropes of a d blocked off the background of snow-capped mount surrounding the sea which is Norway's livelihood.

Soberly dressed French peasants could be seen spe ing to refugee Katalin Horthy, formerly of Hung as they passed through the Hungarian garden on th way to the Greek temple.

Although the costumes are colorful and the booths teresting, perhaps the most appealing feature of Festival is the great assortment of foods. Sombrer South American representatives strolled through fountain-sprinkled Italian street in search of sc

frozen spumoni after a few bites of their native tamales. At the same time, Italians searched for adobe bell towers to find out if the hot tamales re were as hot as pizza pie.

A booth which is constantly jammed is that of E land. Along with its flaming plum pudding, this bo features a sixty-five pound roast pig holding an ap in its mouth and surrounded by greens. The pig quired twelve hours of continual basting in an o before it was served.

The All-Nations Christmas Festival featured sh pageants at forty-five minute intervals which typi the Yuletide activities of six nations: Brazil, Engla France, Russia, Germany, and Sweden. Each nat was especially chosen to afford the most traditio variety.

Blindfolded Brazilian children took turns swing clubs at a gourd-shaped pinetta attempting to break colorful object and release its delightful contents. A the goodies were gathered, two college students formed the festive South American hat dance.

From the other side of the world came the Russ trepak dance. English carolers brought in the yule and French peasants listened to the Biblical story the Christ Child's birth in their national language.

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ere and There on the Christian Front

Edited by Raymond M. Olson

AIN SENDS AID TO OOD VICTIMS IN U.S.

heck for $25,000, the gift of 2,000,- Spanish Roman Catholics to vic- s of New England floods, was pre- ed to John Davis Lodge, U. S. am- ador to Spain by Msgr. Edward Swanstrom, executive director of holic Relief Services. Msgr. Swan- m said the gift was one of the est his organization ever had re- ed from a foreign country. He an- nced that the money would be ed over to the Red Cross for the hase of relief supplies.

r. Lodge described the gift as ticularly touching" because it comes inly from children who sacrificed rder to contribute to the fund." said a group of them presented check at the American Embassy in rid and asked that he bring it his country as an expression of itude for food gifts received from United States.

ASSISTANT TO EMPIE

NLC Photo

Rev. Robert Busche, pastor of St. Paul's ran Church in Berea, Ohio, has been d administrative assistant to Dr. Paul mpie, executive director of the Nation- theran Council. He will assume his new s on January 1, 1956. He is a pastor e American Lutheran Church. He will ed the Rev. Charles P. Carroll, who ecome secretary of the Department of logical Cooperation in the new Division theran World Federation Affairs of the cil.

AT FOREIGN MISSIONS ASSEMBLY

RNS Photo

Churchmen relax after participating in a symposium entitled, "Today's World," during the annual general assembly of the National Council of Churches Division of Foreign Missions, which was held at Dayton, Ohio. Left to right: the Rev. M. Richard Shaull of Campinas, Brazil, a missionary of the Presbyterian Church in the U.S.A.; the Rev. M. A. Thomas of Travancore, India, and Dr. Roswell P. Barnes of New York, associate general secretary of the National Council, who was moderator.

WANT OVERSEAS AMERICANS RECRUITED FOR MISSIONS

American laymen abroad can play a vital role in the missionary movement and churches should enlist their support, Dr. Charles W. Ranson, general secretary of the International Missionary Council, told the annual assembly of the National Council of Churches' Division of Foreign Missions. He said that the increasing thousands of American Christian businessmen, industrial technicians and government workers overseas represent a "new dimension for the struggling missionary movement."

"Many of this multitude are devoted churchmen," he said. "If we are to take seriously our belief that every Christian is a missionary, then we ought to mobilize this vast untapped resource." He added that these recruits for American secular interests abroad "operate on the frontiers where the Church really meets the world, in areas where the pastor or missionary is seldom listened to." He predicted that in another 25 years at least a quarter of all U. S. college graduates would be going into overseas jobs.

"Surely," he said, "this great untapped resource can contribute great new effectiveness to a missionary movement that is suffering on all sides from governmental restrictions and a shrinkage of areas where it can operate efficiently."

He cited three major challenges to the missionary movement—government restrictions on missionary operations, "almost unprecedented" human need, and the emergence of the "welfare state of mind" which takes from missionaries their responsibility for health and education.

CANADIAN CHURCHMEN TO RUSSIA

A delegation from the United Church of Canada will visit Russia next July, it has been announced in Toronto. The deputation will consist of from four to six church officials. The invitation for the visit was extended by Archbishop Boris, after his arrival with two other Russian Orthodox churchmen. United Church officials promptly accepted.

The Russian church leaders came to Canada for a tour of several Canadian

cities at the invitation of the United Church. In Montreal, when they arrived, more than 100 Ukrainian and French-Canadian veterans stampeded the airport and attempted to distribute pamphlets objecting to the visit.

SCHOOL ISSUE IN BRITISH COLUMBIA AGAIN

Seizure of three Roman Catholic schools in Maillardville, British Columbia, may force the provincial government to take another look at its policy regarding parochial schools. At least that is the hope of Roman Catholic leaders in that province. The schools were confiscated for failure to pay $7,000 tax arrears accumulated over a three-year period. Catholic schools are required by law to pay municipal taxes. The same three schools were closed from the spring of 1951 to the fall of 1952 by Catholic authorities in protest against the provincial government's refusal to make grants to parochial schools.

In ordering the tax seizure of the schools the Municipal Council considered asking tax payers in a referendum at civic elections whether they favored a municipal grant to the Catholic schools of an amount equal to annual taxes. But the plan was dropped when a legal opinion stated that a provincial statute clearly forbids any exemption. The Council then sent a request to the provincial government asking for direction, but has had no reply.

Last month the 11th annual convention of the British Columbia Federation of Labor endorsed the report of its subcommittee on education asking the provincial government to establish a royal commission to investigate the separate schools question and make recommendations for settling the issue. The resolution was forwarded to Premier William Bennett and his Social Credit government.

COLLEGE AND THE CHURCHES

Church members will have to give as never before if the nation's church colleges are to stay in business. This was the challenge of Dr. Howard F. Lowry, president of the Presbyterian College Union, as he addressed members of that Union. Dr. Lowry, president of the College of Wooster (Ohio), said the typical Presbyterian college will have to increase its endowment at least $10,000,000 in the next decade to maintain its present services.

Endowment investments which once yielded seven or eight per cent now bring only four or five per cent, he pointed out. "If church colleges are to have a meaningful place in higher education in the future," he said; "churches and individuals are going to have to give financial support far beyond everything in the past."

Dr. Hugh Ivan Evans, New York director of the Presbyterian (U.S.A.) Church Foundation, said that too many people base their religious gifts on what it costs to keep a fire burning in the local church. He warned that many churchmen have forgotten their local congregations are only a small part of a denomination with world-w interests.

PLAN FOREIGN MISSIONS ANNIVERSARY

RNS Photo

This 12-foot monument on the Williams College campus, Williamstown, Mass., commemorates the beginning of the American foreign mission movement, the 150th anniversary of which will be observed in 1956. The memorial marks the site of a haystack under which five Williams students sought shelter from a sudden shower in 1806 and, while waiting out the storm, dedicated their lives to the "service and well-being of people in foreign lands across the seas." Their names, which appear on the monument, were: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. The five went on to Andover Theological Seminary and in 1810, along with six other Andover men, formed the first American foreign mission agency, called the American Board of Commissioners for Foreign Missions.

WORTHY OF NOTE . . .

Government-surplus wheat, corn rice will be made available to ne persons in foreign countries thro church welfare agencies, according announcement by Ezra Taft Ben Secretary of Agriculture. The prog will continue in effect "until such t as any or all of the commodities be disposed of in normal dom channels or until they can be abroad." The agencies, it was s can have all the surplus foods t want. The only limit is their fu available to finance actual distribut of the food. . . . The Lutheran B Institute, Teaneck, N. J., has lost appeal to the Supreme Court of N Jersey for relief from local taxes on homes of three members of its facu The decision is said to establish new point of law dealing with chu property tax exemptions in that st . . . The Golden Cross of the H Sepulchre, highest decoration of Greek Orthodox Church, was awar to Dr. Tewfic Canaan, retired med head of the Lutheran World Fed tion—administered Augusta Victo Hospital on the Mount of Olives Jerusalem. . . . With a slim majo of Labor Party and Communist v in the Norwegian parliament it been decided by that body that headmasters of secondary schools teachers' colleges need not belong the Lutheran Church of Norway. T dispensation is granted if the teach in question do not teach religion. Members of the American Luthe Church have been promised a r view of world Lutheranism throu the eyes of two of the church bo top executives, Dr. Henry F. Sch president and Dr. George S. Schu stewardship director who left on cember 2 for a flight around the wo They will return on March 8. . . . Karl Holfeld of Regina, Saskatchew has been elected president of Canadian Lutheran Council. A m ber of the American Lutheran Chu he succeeds Dr. Mars A. Dale Saskatoon.

hools and Colleges

ntinued from page 14)

Onlookers were reminded of their own American dhood as they enjoyed the German story of Hansel l Gretel, which ended as the children slept peace- y dreaming that fourteen angels were guarding their nber. The haloed angels were also reminders of Swedish presentation. In that skit Saint Lucia had ne into the room of reminiscing people in their htclothes and had sung to them. She wore a halo h seven lighted candles.

Late in the evening the students and visitors marched from the gymnasium to a huge evergreen tree on campus. While Christmas carols were sung, the colored lights which decorated the tree were turned on for the first time that Christmas season—a part of any American festivity.

Standing quietly in the snow, one could hear the clack of a wooden shoes on the sidewalk and the songs of the German round singers in the gymnasium. World understanding was being promoted by Augustana College All-Nations Christmas Festival.

orrespondence

THE PROPOSED NAME

or two reasons the proposed name for the new church y is not, in the opinion of the undersigned, a happy First, because it omits a word that rightly belongs in name; and, second, because it contains a word that rs too much territory.

he word omitted is EVANGELICAL. That word is not r dear to the members of at least two of the negotiating rch bodies. It is much more than that. It is the one word ch has always characterized the Lutheran Church. In y countries where the Lutheran Church is found it is wn as the Evangelical Lutheran Church. Since the e of the Reformation the word EVANGELICAL has n applied to Lutherans. There are two branches of the estant church, the Evangelical, which is the Lutheran the Reformed. Even the latest edition of Encyclopedia annica states this plainly.

he word which covers too much territory is AMERI- N. America includes in general all of the western hemi- re. It includes two continents with twenty-two nations, the vast reaches of Alaska, the Yukon, and the North- Territories. It stretches from Baffins Bay to Cape Horn. her our neighbors to the north nor our neighbors to south are pleased with our habit of speaking as though re the only Americans. The new Church will be known ughout the world. Let it not be laid open to the charge aving a boastful and chauvinistic spirit.

e do not believe that the coming union is the last among Lutherans of our country. We look forward to the when most, if not all Lutherans will unite into one t church body. Let us for the Church to be formed in select a name that can be used for the still greater rch body to be formed sometime later. Let us choose it , lest some small church group may choose it, making navailable for us at a at later date. Let us call the new rch body THE EVANGELICAL LUTHERAN URCH IN U.S.A.

BERNHARD H. J. HABEL

►When I first read the proposed name for the United Church, I was surprised because I thought that there would be almost immediate objection of fairly large proportions. Since then I have waited for a letter along the line of the objections that I have, but none, to my observation, have appeared. This has caused me to wonder if my thinking is off the track, but still I can't see good reasons for the name, while I can think of objections to it. Therefore I am writing primarily for my own clarification, not mainly to criticize. Of course, if the objections are not satisfactorily answered, then, what I have to say will stand as criticism.

In the first place, it seems to me that the new name has the same two-fold weakness as the editor criticized in other names. We might continue along his line of reasoning and expand what he said: "The weakness of those chosen has pretty generally been two-fold. In the first place, none of them are [sic] particularly distinctive; in the second place, practically all of them are entirely too presumptuous. The Lutheran Church—Missouri Synod is no less evangelical than The Evangelical Lutheran Church. The United Lutheran in America is no more a united Lutheran Church in America than is the American Lutheran Church, or Augustana." (My words from here on) 'The United Lutheran is no less American than the proposed *The American* Lutheran Church, in fact as far as historical roots are concerned the ULC would have more right to be called American.' Thus it seems correct to me to say that the proposed name is no better than any of the other names for Lutheran Churches in America. Perhaps this point is conceded by the editor in the last part of the paragraph from which I quoted. He said, "The truth of it is that this whole matter of names for general Lutheran bodies will never reach a satisfactory solution until there is only one Lutheran Church in all of America, and that bears simply the name, The Lutheran Church in America."

In the second place I wonder about the correctness of a statement made by the editor. He said, "It is the first time in the history of American Lutheranism that a Lutheran body crosses lines of national origin." Now I am not a student of church history and make no pretense of being, but it seems to me that this statement is untrue. In *The Lutheran Church in American History* by A. R. Wentz, it is pointed out on page 357 that a Danish-Norwegian Conference came into being in 1870 and later became part of the United Church of 1890. On page 259 a reference is made to the Scandinavian Augustana Synod which was

made up of Norwegians and Swedes (1860-1870). On pages 216 and 217 it is asserted that the Scandinavian Augustana Synod was part of the Northern Illinois Synod of the General Synod between the years 1851 and 1860, the General Synod being German by origin and the forerunner of the present ULC. Perhaps it might be countered that these were of little lasting significance in comparison with the proposed Church, but this, of course, remains to be seen (although I, too, hope that the union will take place and be effective for Christ). Thus I am at least suggesting that the proposed union will not for the first time in the history of American Lutheranism cross lines of national origin.

But, if all should concede that the proposed name is no better than other names, is there any reason why it is less desirable? I think so. What seems particularly objectionable to me is the article, "The." "An" might be all right, but "The" strikes me as being quite exclusive. According to the grammar I used in college, the force of "the" is this: "In its ordinary use the definite article *the* designates an object as distinguished from other objects of the same class." R. W. Pence, *A Grammar of Present-Day English,* 1949. In the case at hand "Lutheran" is the class, and "American" is the distinction. This implies, at least to me, that we are *the American* Lutheran Church as distinguished from all other Lutheran Churches in America. This is the force of the word for me. If I am wrong, I would appreciate being corrected. However, even if another sense is meant, won't this prove misleading since "the ordinary use" is to distinguish an object from other objects of the same class? If this objection is valid, then, to me, the proposed name is undesirable, because it is not distinctive and is entirely too presumptuous.

DONALD THORSON

►Ever since I read about the proposed name for the merged Church I have felt the obligation to say that I believe that the proposed name, "The American Lutheran Church" (TALC) is not a good one. These are my reasons:

It is unwise to use a national name in it:

(1) "American" suggests, of or belonging to the United States. A considerable portion of the merged church will be in Canada. The Church is therefore international. We hope that relations will always be good between Canada and the U.S., but in Canada as well as in other lands there is a national feeling on the upsurge. Too much "American" could be a hindrance.

(2) Our merged Church, whatever its name, will be carrying on missionary work as Christ commands it. There could well be times when the name "American" in our Church could be a hindrance to its work on foreign fields. Perhaps there is an anti-American feeling in some lands even now, as for instance India. Why put ourselves forward as *American* Lutheran, even worse as *"The American* Lutheran Church?"

(3) The argument seems to be that because we have united church bodies of various national backgrounds we are therefore more truly American, than the others. We certainly emphasize this by stressing *"The* American," e in the abbreviation, (TALC). That is rather presump Then it would be better to have just plain, Amer Lutheran Church (ALC).

(4) In choosing the proposed name we choose a n that will be hard to change without stirring up suspi that we are not loyal or patriotic. This would be the for the vast majority of its members, who live in the We all remember, I presume, how many of our mem resented the changing of the name *Norwegian* Luth Church of America to The Evangelical Lutheran Chu Were we not told that such a change showed that we ashamed of being of Norwegian background or herita it was even a sin against the fourth commandment? we be able to change the name American without its A ican members being suspected and charged with disloy un-Americanism, etc.?

(5) We believe in the separation of Church and S Why therefore associate any national name with Church? Too close dependence on the state or the pre of the state might tend to bring about less dependenc "the power of the Gospel."

May I say that a better name than Evangelical Luth Church I do not know of. Evangelical is a historic beloved name, and one that challenges us to be what ought to be whether in the U.S. or in Canada or in other country in the world. Any opposition to our b evangelical could only come from the natural hostilit the world to the Christ of the cross with His offer of grace to every repentant sinner. If we have a good n why not contribute that to the merged Church? By name we do not suggest that other Lutheran Churches not evangelical, for we have not the nerve to suggest we be *The* Evangelical Lutheran Church (TELC),

I am suggesting the name Evangelical Lutheran Ch for the merged Church, not because it happens to be name of our own synod at present, but simply becau believe it is the best name. But if we surrender name simply because it happens to be ours now, why take the name, "United Evangelical Lutheran Chu (UELC). That however is longer and adds little. Cert we want to be evangelical and ought therefore have it in the name of our Church. For "Evangelical" even "A ican" is a poor substitute. If we are going to have a and merged Church we wish the best for that Churc doctrine, spirit, organization, and also in name.

A. K. HAUG

OPEN LETTER TO PASTORINA OF "THE LADY AND THE MANSE"

►I enjoy your style of writing and the contents of contribution to the LUTHERAN HERALD. In fact, when the magazine I hastily skim the pages to find your and Oscar Overby's—and I expect to continue doin BUT—

I was very disappointed with the attitude you too ward the fast playing of the substitute church org

ourse, I know parts of your writing are fictionalized ugh they are very true to life, but this particular nenting is altogether too common in regard to hymn ng that was done under the circumstances you de- ed. If your substitute (real or fictional) is of the non variety, she has not had too much chance to find lf in the realm of hymn playing. The faithful Abbys here at the organ each Sunday gradually absorbing gh the trail and error method, until they have things y well under control. This is fine. Then comes the lay that she can't be there—maybe a quick phone call rday night or perhaps the complications set in Sunday ning, and the stand-by is notified of her responsibilities. knows what torture she has gone through in anticin of this glorious morning at the organ, after being med. Your poor substitute organist probably didn't v if she was a-foot or horseback and really would have for the nearest exit had it not meant a loss of church- dignity. And YOU said she spoiled things by playing ."

ease let's not have the preacher's wife let us down. We encouragement and not snap judgments. Substituting est can be agony and embarrassing. Pastorina—reach with your heart not your tongue!

A faithful reader (and sub. organist!)
Mrs. Edward Smith

A GREAT LOSS

is with regret that I read the Resolutions to discontinue Wittenberg Indian Mission. This will be a great loss to Indian. There may be a few who will welcome them into their churches, but the majority will no doubt be aloof and let them know they are only Indians. Even if a member is of another synod there is that feeling of not belonging. And that among whites! How will an Indian feel in a white congregation? They would be far happier in a church of their own. I would be afraid that the majority of the Indians will fall away from the Church. So am very sorry to see their Mission closed. The Indian has his rights. He never was treated fair and square by the white man.

Mrs. Olaf Larson
Hanks, N. Dak.

AT LEAST BE CONSISTENT

►Some people, including some pastors, pray like this: "Dear heavenly Father, I ask that *You* will bless our meeting today. May we all be inspired by *Thy* holy Word."

I am not criticizing anyone for using the "polite" form *You* (will) instead of the "familiar" form *Thou* (wilt).

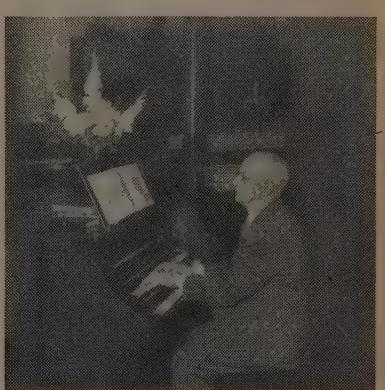
Each one to his own taste, but why not be *consistent?*

It is: *You, Your, Yours* or *Thee, Thou, Thy, Thine.* Do *not* mix them, because that is inconsistent and grammatically incorrect.

A Constructive Critic

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

red above is the interior of Bethany Church, Mauston, Wis., and the new parsonage tly built by Bethany Church and the rural Plymouth Church of the same parish.



ORGANIST DURING MORE THAN FIFTY YEARS

Gotfred Nilssen, Brooklyn, N. Y., was honored by his congregation, Trinity, Nov. 20, for long and faithful service as church organist and choir director. When he terminated this long term of service on Nov. 1 he could look back upon fifty years at the organ and fifty-five in the choir. In his letter of resignation submitted to his church he thanked his fellow-members for fellowship in his "one love: the church," and announcing that "the evening now is at hand," he concluded with attributing to the Lord the sole glory for whatever his work had accomplished.

Within the E.L.C.

PERSONS

Mrs. Wayne Peterson, Covina, Calif., is the new president of the California District LDR.

The Rev. Otto Nielsen, at present pastor of the UELC parish at Cushing, Wis., has transferred to the ELC and will in early spring begin serving as assistant pastor of First Lutheran Church, Sioux Falls, S. Dak.

The Rev. John N. Ottesen is serving as assistant pastor in Trinity Church, Hawthorne, California.

The Rev. Wm. A. Smith, Navarino, Wis., will in the middle of February become youth pastor in Bethlehem parish, Minneapolis, Minn.

The Rev. A. Reuben Gornitzka, pastor-elect of Central Lutheran Church, Minneapolis, Minn., will preach his first sermon at Central Jan. 15. His installation has been tentatively set for Feb. 12.

The Rev. Elmer Laursen, chaplain at Fairview Hospital, Minneapolis, has been elected president of the Lutheran Charities Council of Minnesota.

Prof. J. Jorgen Thompson, who at the opening of the current school year retired as professor of Norwegian at St. Olaf College, Northfield, Minn., and as assistant to the president, was honored at a luncheon given Nov. 28 by the Board of Trustees of the college. He was presented a gold tie clasp by the board. Professor Thompson has been a St. Olaf faculty member for 46 years; for a long time he served as dean of men, and in 1943 he was acting president of the college. He continues as executive secretary of the Norwegian-American Historical Association and as secretary of the board of the ELC Norwegian Conference.

The late Albert J. Syse, Willmar, Minn., bequeathed in his will more than $10,000 to The Evangelical Lutheran Church, to be equally divided between Home Missions, the children's home in Fergus Falls, Minn., Luther Theological Seminary, and St. Olaf College. The bequests to the two latter institutions are to be set up as the Albert Syse Award, the interest of which is to be given annually to needy students deemed worthy of aid.

The Rev. Elwyn Nissen, Sherwood, N. Dak., has accepted a call to the Norman parish at Kindred, N. Dak.

DISTRICTS

Eastern

Fennimore, Wis. The Fennimore parish, consisting of Castle Rock and Hickory Grove congregations, is being temporarily served by neighbor pastors, the former by the Rev. H. A. Lease of Highland, the latter by the Rev. W. L. Henderson, Blue River.

Ogema, Wis. Our Savior's Church at Spirit is being served by the Rev. John Saarinen of Owen (Suomi Synod). He is also serving Nathaniel Church at Bruce.

Park Forest, Ill. Trinity Church in this fast growing suburb of Chicago celebrated its sixth anniversary Dec. 4. Having now a membership of over 900 and a large Sunday school, the congregation has outgrown its present church, erected in 1950, and has recently bought additional property, on which a new and more commodious church will be erected during the coming year. The congregation has among its several organizations an active men's club, a women's guild of more than one hundred members, and two choirs. Its pastor is the Rev. Elmer N. Okland.

Southern Minnesota

Hopkins, Minn. With the reception of 21 families Dec. 18 the charter membership of the Shepherd of the Hills Church, parish of the Rev. J. L. Ranum, closed. There are 365 names on the list. This Home Mission ch organized May 1, 1955, is locate the Edina-Hopkins area, west of neapolis.

South Central

Mason City, Iowa. At a me here held Nov. 29 the South Ce District Luther League Board unanimously to recommend to the convention of the district league calling of a full time youth direc

North Dakota

Minot, N. Dak. Bethany Ch parish of the Rev. Marvin D. Od has extensively remodeled, its ch building, adding a new chancel a has also erected a new parish h The cost is in excess of $135,000. I cation services took place Sunday noon, Oct. 2, with District Pres Tallakson in charge. At the fore service the sermon was preached b Rev. Alvin Rogen, Anaconda, M tana. A former pastor of the pa the Rev. Reuben Teslow, Valley N. Dak., was the speaker at an a ciation dinner three days earlier.

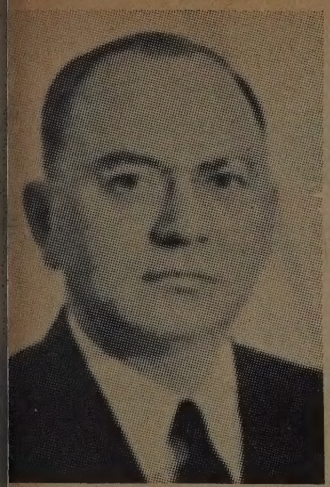
Pacific

Lawrence, Wash. Immanuel Ch parish of the Rev. E. M. Bremer lately completed a commodious parish hall which can be used for flow attendance at services. It was by men of the congregation. The ish house was dedicated about months ago by District President

SOUTH CENTRAL DISTRICT ACQUIRES NEW PARSONAGE

The accompanying picture shows Mrs. Carl Holmen (right), presenting the keys o new South Central District parsonage in Mason City, Iowa, to Mrs. T. V. Jordahl, w the president of the district, after its dedication by the Rev. Olaf Holen; vice pre of the district, and Dr. F. A. Schiotz, ELC general president, both shown at the le the center stands Dr. N. Astrup Larsen, retired district president. Farther to the ri Dr. T. V. Jordahl, the present district president. Later in the day the one hundred d pastors in attendance at the event presented a gift to the Jordahls in token o thirtieth anniversary of his ordination and of their wedding.

INEAPOLIS PASTOR ACCEPTS NEW NLC POST



Rev. Alf M. Kraabel has resigned as r of Our Saviour's Church, Minneapolis, , a position he has held for about and one half years, and has accepted w post with the Division of American ons of the National Lutheran Council cretary for inter-cultural outreach. He begin this new work March 1, with quarters in Chicago.

ornia

n Diego, Calif. The new church t of five-year-old College Church, h of Dr. N. M. Ylvisaker, was cated Nov. 27 by District President e. Dr. P. S. Dybvig, director of ie Missions, spoke at a community ce in the evening. The new church ce, containing a chapel seating 330, mmodations for Sunday school, facilities for parish organizations, cated on a site large enough to ide parking space for 150 cars and space for future expansion of the ch plant.

TUARIES

Harriet G. Ronneberg

arriet G. Ronneberg, a life-long ber of Big Elk Creek Church, Mound, Wis., died Oct. 15. A uate of State Teacher's College, Claire, she devoted her life to ning; for twenty-two years she ht in the Wausau schools. She is ved by a sister and a brother.

ANNOUNCEMENT

he Luther Seminary Choir will be- ts annual tour January 6th with an ing concert at St. Olaf's Lutheran rch, Fort Dodge, Iowa. Evening erts will also be given January 11,

NEW MICHIGAN CHURCH DEDICATED

The above picture shows the chancel of the new church building of the First Evangelical Lutheran Church at North Muskegon, Michigan. The nave of the church seats 500. Cost of building operations amounts to $200,000. This is the second church building of this more than ninety-year-old congregation. It was dedicated Sunday afternoon, Oct. 2, by the Rev. Owen Gangstead. Guest preacher at other services held in connection with the dedication was a former pastor of the parish, the Rev. Walter A. Olson, Des Moines, Iowa. Present pastor is the Rev. Waldo S. Johnson.

Lutheran Yearbook - ELC

1956

EDITED BY O. H. HOVE

General Secretary, The Evangelical Lutheran Church

The valuable, up-to-date reference manual of lists, statistics, and reports from the departments and auxiliaries of The Evangelical Lutheran Church. New this year is a complete listing of congregations by circuits, including locations of churches, and statistics on baptized and confirmed membership, and benevolences.

General Highlights — Church Year — General Administration — Statistics — Finances and Stewardship — Lutheran Cooperation — Education — Home Missions — Foreign Missions — Charities — Pensions — Publications — Special Services — Auxiliaries — District and Circuit Directory of Congregations — Geographical Directory of Congregations — Clergy Roster.

Synodical, district, circuit, auxiliary, and congregational officers especially will find this a thorough compilation of materals for their easy reference.

65c each **$6.00** a dozen

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at Houston, Texas, and on January 16 at Enid, Oklahoma. Their home concert will be given January 20, at 8 p.m. at St. Anthony Park Lutheran Church, St. Paul, Minn.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

Farms

15 acre farm, all tillable. Large house needs repair; other good buildings. Electricity, well, on new road. School bus route. Lutheran community, Goodhue Co., Minn. Price $4800; $1,500 down. 445-1A

160 acre farm, nearly all under plow, in southern Minnesota. Good 8 room house, furnace; other buildings. Price $25,000; $10,000 down. 445-2A

One of the best farms in Minnehaha Co., So. Dak., close to 4 towns, 2½ mi. to Lutheran church, on good gravel road. Nice land, no waste. Woven-wire fenced, REA. All white buildings. Modern house, hot and cold water, bath, 2 electric pumps. Good outbuildings: silo, 2 large machine sheds, granary holds 10,000 bu. grain, large double corn crib with drag tunnel underneath. On mail and school bus route. Must be seen to be appreciated. Write for particulars. 445-3A

Businesses

Cafe, with living rooms, in small town, Dodge Co., Minn. Lutheran community. Price $2800 complete. 445-4C

Due to age and health, owner wishes to sell building, hardware stock and groceries, including 2½ lots. Pleasant living quarters over store. Near ELC church and grade school. Bus service to high school, 3 mi. Southwestern Wisconsin, good farming community. Building may be purchased with or without stock. 445-5C

Rest Home, western Minnesota county seat town, completely modern, fully equipped and licensed by State Health Board and fire marshall, 15 patients, operating in full capacity, gross monthly income $2,000, owners' quarters on third floor, large double garage, nice grounds, room for expansion. 445-6C

POSITIONS WANTED

Housekeeper wants job on farm or in town, in any state, for elderly Christian couple or adults. 445-7D

Minneapolis woman wants work as practical nurse, caring for children, or general housework. Experienced. References furnished. Will go out of town. 445-8D

HELP WANTED

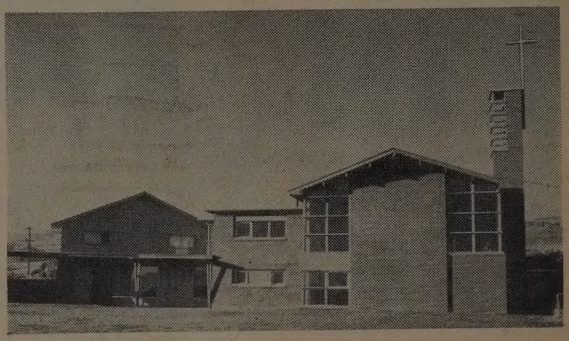
Registered nurse, age 40-50, to work in Home for the Aged in southern Wisconsin. Room, board and laundry furnished. Salary open. 445-9F

ELC College in northern Minnesota will have vacancies in physics and economics beginning the fall of 1956. 445-10F

RURAL NORTHERN MINNESOTA PARISH HAS NEW PARSONA

On Sunday, Nov. 27, Dr. A. E. Hanson, president of the Northern Minnesota D dedicated the new parsonage of the rural Rollag-Gran-Park parish near Hawley, The cost of the house is somewhat in excess of $15,000. This parish is served b Rev. M. E. Stokka.

DEDICATION OF WASHINGTON FIRST UNIT CHURCH



On Nov. 13 District President Foss dedicated the first unit church of Terrace He congregation in Yakima, Wash. The dedicatory sermon was preached by the Rev. Cla Solberg, assistant Home Mission director. This parish is less than three years old pastor is the Rev. M. E. Nesse.

Story Hour Books for Children

Illustrated — 6¾x9 — 64 pages

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Interesting stories pointing out the right or wrong way of a situation. 5-11 years. Code 31-9497

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Prayers of a child, touching on his cares and interests. Opposite each prayer is a full-page, full-color reproduction of a religious painting. 3-8 years. Code 31-9396

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Thirteen stories of children meeting the everyday problems. 8-11 years. Code 31-9429

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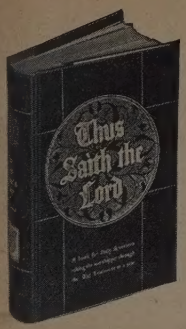

Thus Saith the Lord

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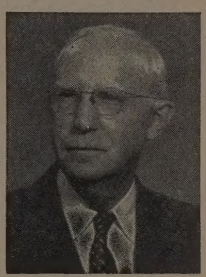

Dr. Martin Hegland, Professor Emeritus, Department of Religion, St. Olaf College, Northfield, Minnesota, has devoted most of his life to the work of Christian education. He is also well known for his work with the St. Olaf radio station WCAL.

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Prayer

Another year has passed, O Heavenly Father! We thank Thee that it was a time of grace, and we are not terrified by the thought that it is also a time for which we shall render an account; for we trust in Thy mercy. The new year confronts us with its demands; and though we cannot enter upon it without humility and concern, because we cannot and will not forget the lusts of the eye that ensnared us, the sweets of revenge that seduced us, the wrath that made us irreconcilable, the coldness of heart in which we fled from Thee, yet we do not enter it altogether empty-handed. For we take with us the memory of fearful doubts which were set at rest, of anxieties which were solaced, of the downcast mind which was cheered and strengthened, of the glad hope which was not put to shame. Aye, and when in our melancholy moods we seek strength and encouragement in the thought of the great men, Thy chosen instruments, who in sharp trials and profound anxieties kept their souls free, their courage unbroken, the heavens open above them, then we also wish to add to theirs our testimony, convinced that even if our courage is but discouragement in comparison with theirs, and our strength weakness, nevertheless Thou art ever the same, the same mighty God who tries the spirits of men in combat, the same Father without whose knowledge no sparrow falls to the ground. Amen.